

A
SERMON

Preach't before the Right Honourable the
LORD MAYOR
OF THE

City of Dublin,

And the rest of the
SOCIETY of the City, and County Palatine of

CHESTER,

And of the County Palatine of

C H E S H I R E.

At a PUBLICK MEETING of the *Natives*,
both of that City and County, in the Parish-Church of
St. Warburghs, the 23. of November. 1671.

By *Samuel Hinde*, D. D. one of His
Majesties Chaplains.

Ἡ Θεοδωλία ἰσχύει.

Ignis est illis vigor, & cælestis origo.

DUBLIN, Printed by Benjamin Tooke, Printer to the KING's Most
Excellent Majesty; And are to be Sold by *Joseph Wilde* in *Castle-street*. 1672.

STEFAN

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of the City of New York

of the City of New York

of the City of New York

of the City of New York

of the City of New York



To the Right Honourable, JOHN
TOTTY, Lord Mayor of Dub-
lin, and the rest of my worthy Friends
and Countreymen, of that ancient Ci-
ty, the City and County Palatine of
Chester, and of that famous Country,
and County Palatine of Cheshire.

MY Lord, and you Gentle-
men of the *Cheshire* So-
ciety, and Fraternity;
The Innate love and
Honour I have for the land of your,
and my Nativity, is like the Vestal
fires, that must never dye while I live;
A Testimony of which, I have given
A in

The Epistle Dedicatory.

in my easiness to be intreated to Preach
a Sermon unto you, at your first and
last: Publick Convention in the Parish
Church of *St. Warburghs* in *Dublin*:
A copy of which, at your intreaty,
and importunity (The common Mid-
wives of the Press.) I have here pub-
lished and scattered through the world
under your Umbrage. Then you had
it by the hearing of the Ear, but now
your Eyes may see it; It was then
confined within the walls of a Church,
but now the Extention of it, is like
that of the wings of the *Assyrian Ar-*
my, of which it was said,

It shall fill the Breadth of thy land
O Immanuel.

It was Calculated for the Meridian
of *DUBLIN*, but may conveniently
serve

The Epistle Dedicatory.

serve any part of His Majesties Dominions.

I in the Pulpit made it a Sacrifice, you, in your practice must bind it, as with Cords to the Horns of the *Altar*. Here a Lamb may wade in Rivolets of Love, and here the *Elephant* may Swim in an Ocean of Honour.

And now, as I have made it a Sermon, so I must expect, and pray, that you would make it an Excellent Sermon, by your Religious contest, in striving to Excel one another in love, and to prefer one another in Honour; and in so doing, you will make the Pulpit beholding to the Press, and this little grain of Mustard-seed may so spread its branches, that Princes, those Birds of *Paradise*, may build their nests therein.

Sic

The Epistle Dedicatory.

Sic Fortis Hetruria Crevit.

This my desire to you all, shall ever
be accompanied with prayers for you
all, by him, who in this, and all other
Christian Offices of *Love and Honour*,
Subscribes himself,

Your affectionate Friend

to serve you,

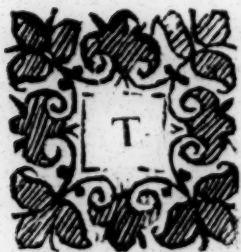
SAMUEL HIND



Love and Honour.

R O M. xii. Ver. 10.

*Be kindly affectioned one to another, in
Brotherly Love, in Honour, pre-
ferring one another.*



THIS Text hath *Auspicatum prin-
cipium*, a lively, and a lucky En-
trance, *Be kindly affectioned one to
another*: It hath an amiable and
lovely Progress, *In Brotherly Love*:
And it hath an Honourable and
glorious Close; *In Honour, prefer-
ring one another.*

The Sun of Righteousness shines in every Para-
graph of this Epistle, but is in its meridional splen-
dor in this Text. The Tropicks of this Sun, are
Love and Honour, enjoyed upon all, who desire

Mal. 4. 2.

B

to

Rom. 1. 8.

to have their Faith famous through the whole world, *chap. 1. 8.*

Judg. 9. 7.

I shall preface my Sermon from this Mount, with no other preamble, than what *Jotham*, upon Mount *Gerizim*, used to usher in his parable to the men of *Sichem*; *Hearken unto me ye men of Sichem, that God may hearken unto you.*

Acts 22. 1.

Men, Brethren, and Fathers; Christians, Countrey-men, and Strangers; *Hearken unto me this day, that God may hearken unto you in the day of your Visitation*, when any, when all your troubles and adversities shall oppress you.

Luke 2. 1.

You have here a short Text; but as little as it seems, it is as large as the Universe. This Instruction of *S. Paul*, is as large as the Taxation of *Augustus*, wherein the world was taxed. All nations (*Rom. 1. 5.*) are required to give obedience to the several precepts of this Epistle, amongst which this is one, and stands in the throng, like the King's Daughter among other women, more honourable in her person, and in her raiment more glorious.

Psal. 45. 13.

I might divide my Text, as *Cosmographers* do the world, into a double *Hemisphere*, a double *Planisphere*, and finde a world of worlds in either. The first, is the *Hemisphere* of *Love*; the second, of *Honour*: both are the mothers of many glorious daughters, that rise up before them, and call them Blessed.

Prov. 31. 28.

Gen. 49. 21.

The Blessing of that old Patriarck, to his Son *Naptali*, did in a great measure, fall upon this Apostle *S. Paul*.

Dabit Eloquia pulchritudinis.

That

That he should be a Hinde let loose, giving goodly words. For never any man spake more, or more pertinently; more, or more elegantly than he did, in so few words. But as *Plato* wrote more in a few leaves, than *Marsus* did in whole Volumes. So St. *Paul* spake more in a few words, in these few words of our present Text, (which deserve to be inscrib'd in Characters of gold) than many others do in their voluminous and long winded Orations. 1 Cor. 14. 19.

See! How he runs through the lower Region of Courtesie and Affability, *Be kindly affectioned one to another*. Through the middle Region of Brotherly Love and unity; *In Brotherly Love*. Through the upper Region of Honour and Excellency; *In Honour preferring one another*.

The Old *Romans* knew no other way to the *Temple of Honour*, which was full of Crowns and Scepters, Wreaths and Garlands; But through the *Temple of Vertue*, which was full of Spears and Helms, Swords and Javelins. Nor can our Apostle finde out any other way for his New *Romans* to the *Temple of Honour*; But through the *Temple of Brotherly Love and Affection*. These are the lower steps in that Ladder, and yet the greatest part of mans Duty, not onely between man and man: And these bring us to the topmost Rounds of that Ladder, by which we scale the battlements of Heaven. For it is the very complement and fulfilling of the Royal Law of God. *Love* is the fulfilling of the Law; and when all that God requires for satisfaction, or all that man can do towards perfection, shall be sum'd

Deut. 30 9, 10.
Lev. 19. 18.

James 2. 8.

up, this is the Product, *Thou shalt love the Lord thy God, with all thy heart, and with all thy soul; and thy Neighbour as thy self.* This is both Law and Gospel, Prophet and Evangelist, Old Testament and New.

The Task now laid before us, and enjoyed upon us, is to contemplate *Love* in its extent and excellency; and then, as it is confined, and limited to those of the *Fraternity* and *Brotherhood*.

Love is but a little word, a single appellation; but it hath more branches on it, than any Tree in Paradise.

After our Apostle had treated of Duties in general, He falls on with some particular Duties, and begins with this of *Love*, which he brings in, as Mother, and Nurse, of all other Vertues and Graces.

When *Achilles* was ask't, *What was the hardest Task he ever undertook?* He answered, *That, that he undertook for Love:* And being ask't again, *What was the easiest?* He returned the same Answer. By which it seems, That *Love* is the hardest, and the easiest Lesson, Task, or Duty; it teacheth us to undertake any thing that is difficult, and makes easie any undertaking.

What the *Philosopher* sayes of *Justice*, may be truly said of *Love*; *It comprehends all Vertues:* For, though *secundum diversitatem operis*, according to the diversity of works there are many precepts; yet, *secundum radicem præcepti*, There is but one, sayes St. Gregory, and that one is *Love*.

St. Gregor.

Now, as God layes no burthen upon his servants, but

but He enables them to bear it : so he commands no Precept, but he enables them to perform it. And this is that that makes *his yoke easie, and his burthen light.* Mat. 11. 29, 30.

If you look upon *Love* in it's Definition , it is a Gift of the Holy Ghost , very active and operative in those that have it ; and therefore it's called, *A Labour of Love.* *Brotherly Love* , is a very serious, sedulous, and laborious thing : it is a fertile, fruitful, and extensive thing , and spreads out its branches into all kind of Duties of piety towards our Great God, and all Duties of Charity, Mercy , and loving kindness towards our good Neighbour. To love sincerely and fully , is a very necessary , but withall , it is very difficult ; and the Paradise of *Love* is seldome found without the serpent of dissimulation crawling in it. 1 Thes. i. 3.
Heb. 6. 10.
Rom. 12. 9.
Gen. 3. 1.

Go from the Definition to the kinds of *Love*, and they are quickly found out , and as quickly resolved into Two Heads, Real, and Feigned : the one takes his Lodging up in the Head , and the other in the Heart : The one like *Naphthali* , gives onely goodly words ; but the other builds upon a surer, and a better Basis. The divine Lover makes a conquest of his heart, which is the chiefest Citadel in this little world of Man. Gen. 49. 21.

St. *James* will tell you, 'Tis not a *Calefcimini*, or a *Saturamini*, that will serve the turn : There must be works of *Love* , as well as words of *Love*. To *Naphthali*'s goodly words, we must add *Dorcas*'s goodly Coat and Raiments , and *Cornelius*'s Prayers and Alms ; the one for the back , and the other for the belly ; Jam. 2. 16.
Acts 4. 39.
Acts 10. 4.

belly; otherwise that *Love* that serves for a Flourish in this life, will but serve for a Flame in the next.

1 Sam. 1. 26.
2 Cor. 6. 6.
Cant. 1. 2.
John 4. 18.
2 Cor. 8. 8.

Now that *Love* that is diviniz'd in holy lines and language, is said to be wonderful, above the love of women, unfeigned: By kindness of the Holy Ghost, and by love unfeigned, it's better than wine, it is perfect; for perfect love casts out fear: and it is sincere, and so it casts out hypocrisie. St. Paul would prove the sincerity of his *Corinthians Love*.

In short, such a *Love* is here commanded, that hath its commencement here upon earth (as to us men) but it holds commensuration to Eternity, for *God's Love*.

1 John 4. 16.

And thus, As *Love* is excellent in its Definition, various in its Kinds, high in its Eulogies: So also it is choice in its Companions.

Prov. 2. 16, 17.

It is mentioned with Delight, and so it is a pleasant thing.

Epist. Phil. 5.

Epist. Jude 2.

2 Tim. 1. 2.

With Riches, and so it is a profitable thing.

With Faith, and so it is a Believers ornament.

Mat. 5. 44.

With Peace, and so it is the Saints Embellishment.

With Piety, and so it is a gracious thing.

With Blessing, and so it is a glorious thing.

Exod. 32. 32.

Nor is the Scripture full onely of Epithites and Eulogies, but presents us with many Presidents and Examples of *Love*.

- Of *Moses's Love*, as he was a Magistrate, it brought him to his *Dele me* for *Israel's* sake, under his conduct, he was contented to be blotted out of the Book of Life.

Of *St. Paul's love*, as a Minister to his Flock, it Rom. 9. 3.
brought him to his *Anathema pro fratribus*; He
wish't himself accursed for his Brethrens sake in the
Flesh.

Of *Jonathan's love* to *David*, as his Friend and 1 Sam. 18. 1.
Brother; their souls were knit to each other, in an
inviolable Bond of Friendship.

Of *Isaac's love* to *Rebecca*, as he was her Hus- Gen. 24. 67.
band.

Of *Abigail's love* to *David*, as she was his wife, in 1 Sam. 25. 32.
preventing him for shedding innocent blood, by her
prudent counsel.

Of *Jacob's love* to his children, as he was their Gen. 49.
Father, in bequeathing his several Legacies unto
them.

Of *Abraham's love* to *Eleazer of Damascus*, who Gen. 15. 2, 3.
before he had any son, he intended to have made
him his Heir.

Of the *Centurion's love* to his *Servant*, in the time Luke 7. 3.
of his sickness, for the care both of soul and body
too.

What should I speak of *God's love to the world*, John 3. 16.
in sending his onely Son for the world, that they should
not perish, but have life everlasting; Or his *Sons love*
for the world, in giving himself for the world. To ful-
fill the will of his heavenly Father. Majorem hunc
nemo. The Pennons of the Cherubims want both ex-
tension and expansion, to reach or express the great-
ness of his love to us, who onely expects *love* for
love again.

And thus you have seen *love* in its character;
love in its Eulogies, *love* in its Company, *love* in its
C 2 Prefi-

belly; otherwise that *Love* that serves for a Flourish in this life, will but serve for a Flame in the next.

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Exod. 45. 40.
John 3. 16.

And thus you have seen love in its character; love in its Eulogies, love in its Company, love in its

Cant. 3. 11.

1 Pet. 4. 8, &c.

Job 39. 15.

Presidents, and unexampled Examples, in all more glorious than *Solomon* in the day of his Espousals. In a word, If *St. Peter* may gain your observance and obedience; or further, his Brother *Paul's* precepts of *Brotherly love*: He will tell you, that it takes in fervent charity, and christian Hospitality, without murmuring, grudging or repining. And that as every man hath received, so he should administer to each other, as a good Steward of the manifold Grace of God. He should be as *Job* was, Eyes to the Blind, Feet to the Lame, and a Helper to the Helpless. If you be wiser than your Brothers, you should help them by your counsel: If stronger, you should help to bear the infirmities of the weak: If richer, you should help them by your purse: If abler, you should help them by your persons: If better, you should help them by your prayers. As every man hath received a portion, or a proportion above another, let him remember he is but a *Steward* of Gifts, and Graces, or Goods: God is still the Proprietary, Man is but the *Usufructuary*. Therefore let every man look about, to improve all for the honour of his Great Master. God hath given no Prince such sovereignty, or a dominion over his subjects, as that his power over them, should expel or extinguish his love to them. No Minister such a Lordship or Primacy over his Flock, as should divert him of his love towards them, more than of his care for them. No people such a freedom or liberty with their Minister, as that the payment of all other Dues, should discharge them from his Debt of *love*.

No

No Husband such a superiority over his Wife, as that the bands of Wedlock should exclude the bands of *love*. 1 Pet. 3. 7.

No Master such a Lordship or Preheminence over his servant, as that his commands on earth, should evacuate and make void this command of the Great God of Heaven; *Be kindly affectioned one to another, with Brotherly love, in Honour, preferring one another.* Eph. 5. 25.

But to apply this Doctrine of *love*, thus fortified by scripture, reason, and example, A threefold cord, and not easily broken, let us do it, and First, by way of Instruction, for the Information of our Judgments: Secondly, by way of Redargution, for the reformation of our lives. Applicat. Eccles. 4. 12.

Our Judgments are first informed, that as there is a natural body, and a spiritual body: so there is a natural *love*, and a *love* spiritual. There is a natural *love*; whether Magisterial, between the King, and his people: Or Ministerial, between the Pastor, and his Flock. A Conjugal *love*, between the Husband and his Wife. An Oeconomical *love*, between the Master and his servant, and reciprocal, among all these Relations; And it is possible, that *love* in all these may be but natural, and for some low and sinister ends. But now there is a spiritual *love*, here from this Text enjoined, which is carried further, and soars higher; And it is a *love* to good men, for goodness sake: For vertuous men, for vertues sake: To the best of men, of the same Consortship, Brotherhood, and Fraternity; and this is expressed both in the hearts, tongues, and lives of those of the Uni-

D
on,

on, and spiritual lines of Communication. This is a love, that does exceed the love of any creature, and infinitely surpasses the love of *Jonathan*, which did also surpass the love of women: This must extend to all, but especially to those of the *Household of Faith*. And thus from the lower Region of Courtesie and Affability, *S. Paul* passes to this middle Region of *Brotherly love*.

We must take measure of this love to our *Christian Brethren*, by that love which Christ Jesus hath shewed us Christians. First, *Dilexit, he loved us*, when there was no ground of love in us: Nay, he loved us, when we were enemies to him, and when we kept a correspondency with his enemy: so must we love our enemies, and from him learn that needful, but difficult Lesson, *To heap coals of fire upon the head of our enemies*. Secondly, *Dilexit in finem, He loved us to the end*; As his love was spontaneous, so it was permanent, Tortures, Agonies, Disgraces, could not remove it; it was hot as coals of *Juniper*, and floods of many waters could not quench it.

Such must our love be to those of the *Brotherhood*: First, free and true, without dissimulation; and then permanent and durable, without tergiversation, and the rather, because, that God that commands us all, to love one another, commands all others to love us with the same fervour, sincerity, and permanence. This is that, that in scripture is called both an *Old and New commandment*: *Old*, because it was commanded by him, who is the *ancient of days*: *New*, because new things, and new Doctrines are best in our esteem, and highest in our valuation.

Old,

Old, because it was imprinted in old *Adam's* Breast ; and New, because it was preach'd and practiz'd by the New *Adam*, who so loved the adopted children of his Heavenly Father, that he laid down his life to preserve theirs: Old, because it circumscrib'd all the precepts of the Old Law ; and New, because according to this Gospel Principle, it is renewed in the hearts of the Elect every day. Old again, because it was commanded by *Moses*, by whom came the Law ; and New, because it was renewed by Jesus Christ, by whom came both Grace and Truth.

S. Hierome reports of *S. John*, That he was very old before he dyed, yet was carried to Church every Sunday ; and every Sunday he used this saying, *My little children, love one another, My little children, love one another.* St. Hierom:

Tertullian tells us, That all societies and Congregations of Christian Saints, were called *Fraternities* and *Brotherhoods*, and that they did love another, *ad stuporem gentilium*, to the amazement of the Heathen. *Aspice* (said some of them) *ut mutuo se diligunt Christiani*, See, see, how the Christians love one another: And others cited by the same Author, said, *Quod fratres nos vocamus infamant.* Tertul.

Now should the societies of wicked men, which are but Combinations and Confederacies, and Factions, call one another Brethren, though like *Simeon* and *Levi*, they be but Brethren in iniquity, and shall we Christians shame at it? *Let it not be told in Gath, nor publish'd in the streets of Askelon.* 2 Sam. 1 20.

But wo, wo unto us, I fear the saying of *Ludolphus*.

Ludolphus. *phus* will take hold of us, viz. The world was once
 Gen. 6. 2, drown'd, *propter ardorem libidinis*; and shall be
 & 6. next burnt, *propter teporem charitatis*; It was once
 Isa. 34. 4. drown'd, to quench the flames of lust, and shall be
 once burn't, to heat the coldness of charity.

But I pass to the second Branch of our *Applicati-*
on, which tends to the *Reformation of our Lives*:

Heb. 13. 22. And that it may be so amongst you, **My Dear and**
 Luk. 10. 37. **Christian Brethren and Countrey-men**; suffer a
 word of *Exhortation*, lay before you these follow-
 ing, both divine and glorious Presidents, and then
Vade, & fac similiter; Go; and do likewise: your
Christian love, and *Brotherhood*, will take in

Gen. 18. 2. *Abraham's* kindness to the *Angels*, a kindness of
 courteous Invitation.

Josh. 2. 1. *Rahab's* kindness to the *Spies*, in making courte-
 ous Provision for them.

Ruth 2. 14. *Boaz's* kindness to *Naomi*, both living and dead;
 whilst she was living, and when she was dead.

1 Sam. 15. 6. *Saul's* kindness to the *Kenite*, of a friendly requi-
 tal for a former favour.

2 Sam. 1. 26. *David's* kindness to *Jonathan*, of an inviolable
 bond of Friendship.

Psal. 141. 5. The *Righteous man's* kindness to his *Friend*, of
 friendly reproof and correction.

Gen. 9. 23. *Sem* and *Japhet's* kindness to their *Father*, spiritu-
 al or temporal, to cover their infirmities.

2 Sam. 9. 10. King *David's* kindness to *Mephibosheth*, of a Prince-
 ly restauration.

1 Chr. 19. 2. The *same King's* kindness to *Hannu*, a Royal re-
 membrance of former favours.

King Solomon's kindness to Barzillai, to treat him at his own Table. 2 Sam. 19. 33

The Centurion's kindness to his servant in sickness, as well as in health. Luke 7. 2.

King Jehosaphat's kindness to the King of Israel, My Horses are thy Horses, and my Chariots are thy Chariots. 1 Kin. 22. 4.

These be the Twelve signs in the Zodiack of love. These be the marks and tryals of undissembled friendship and Brotherly affection.

The divisions of Reuben will not stand with this Relation. The quarrel of Abraham's and Lot's Heardsmen, finds no countenance from this affection. Brother going to law with Brother is off and averse from this Doctrine, such offences must come, but woe be to them by whom they come. Jud. 9. 5, 16. Gen. 13. 8. 1 Cor. 6. 6, 7. Mat. 18. 1.

Either we must submit to this precept, or else with Janes and Jambres, we must oppose St. Paul that Preach'd it, and the Spirit of God that indicted it. Man hath several parts, and God gives several lawes to govern them. He is dispos'd to several providences, and so needs distinct rules to submit to them. He is under several Relations, and therefore needs several Commands to observe them. 2 Tim. 3. 8. Acts 2. 4.

But this Doctrine of Brotherly love and affection takes in all, circumscribes all other lawes, rules, precepts, and commands whatsoever; For love is the fulfilling of the law. Be wise therefore on this side Heaven, look upon this as the standing law of Heaven, from which the God of Heaven will never vary. Be kindly affectionate one towards another, with Brotherly love. E Think

Think not your selves secure in the performance of your duty to *God*: If you be remiss and negligent in the performance of this duty to your *Christian Brethren*. Other diseases are mortal, besides the Plague; and not to be courteous, may prove as malignant a distemper as to be cruel. *Si non Pavisti occidisti*, was the saying of St. Bernard. He that does not feed me, (if he be able) does what in him lyes to kill and destroy me. But I hope better things of you, though I thus speak, *Be ye therefore kindly affectioned one to another in Brotherly love.*

S. Bernard.

Heb. 6. 9.

2. Part.

And thus have we past through the Temple of *virtue*, and shall now make our Entrance into the Temple of *Honour*, and so pass from the first unto the second Hemisphere. As the first part of the Text taught us to behave our selves in point of *Friendship*: So this second instructs us in point of *Courtship*.

Honore inuicem praeuenientes.

Our *Christian friends and Brethren*, must not only be the Subjects of our *love*, but of our *Honour* too; This is the highest Form in the School of *Christ*, and the uppermost round in that Ladder, by which we scale the Battlements of Heaven. And now if we Imagine *love* to be a Ring, That circumscribes all other Vertues and Graces, *Honour* is the Diamond in the Ring. If our *love* be like the Vestal Fires, or the Fires of the Altar that were always flaming, our *Honour* must be the brightest Sparke in that flame. In *love* we may, and must be

recis

reciprocally kind one to another, but in Honour we must prefer one another : In love there may be an Equality, In Honour there must be a precedency; In love there is a Symetry, In Honour a prehemineny. Nor must we strive with *Cesar* and *Pompey* for Priority : nor with the proud Pharisee for the uppermost seats in the Synagogue, nor with *prating Diotrepes*, for to have in all things the prehemineny, but we must be readier to give Honour, then to take it ; He that would be the greatest, must be the least. In this case it is a more blessed thing to give, than to receive; to Prefer, rather than be prefer'd. Honor in Honorante, Honour lyes in giving, rather than receiving ; The more Honour you give to others, the more chaplets of Immortal Bayes you weave for your own browes. By this you shew your selves to be courtiers truly spiritual; you adorn the Gospel of your Lord and Saviour, the more you give, the more you gain.

Cesar

&c

Pompey.

Mat. 23. 6.

3 Ep. Joh. 9.

Luk. 9. 48.

Acts 20. 35.

Tit. 2. 10.

It is like the oyl in the cruce of the *Sareptan* Widow, by pouring out, it multiplies : Here is diffusion without waste; dispersion, without want; and you may truly say of this Honour, as is said of the *Talent* in the Gospel, *Tutior ni credito, quam in Sudario*; It is better in the improvement, than in the concealment ; Better in other mens hands, than in our own.

1 Kin 17. 14

Luk. 19. 20.

When first I view'd this Text, I look't upon it as a precept of *Morality* : But looking over those Walls and Towers of *Morality*, I look't into the Groves and Gardens of Divinity : Through the clouds of *Morality*, I espy'd a sun-shine of Divinity,

Lobe and Honour.

A Gospel, a glorious Gospel, that together with godliness, enjoyns comeliness: To the gravity of our Profession, a distance and difference in our conversation. The Scholars of our Saviour are instructed, *tam moribus, quàm doctrinâ*: To our living lovingly, we are taught not to live barbarously. In short, he that teaches us to live *Christianly* as brethren, teaches us to live *honourably*, as *Christians*. Neither is *honour* here, commanded onely to be given, but the manner also is set down, how it must be given, *by preferring one another*.

Now to *Honour* is *aggravare*; To add an excellency to another.

It is *addere pretium*, To add a value and esteem to another.

It is *addere pondus*, Not onely load one another with courteous expressions.

- Hest. 6.7, 9. But to cast about which way we may best express our respects to him, *What shall be done to the man whom the King will honour?* we must testifie our inward respect and esteem by our outward acts of respect and reverence: *If I be a Father, where is my honour?* Well, but you may Object: Praise, and Glory, and Honour, are Jewels of the Crown, and due to none but God alone, *My glory will I not give to another, nor my praise to graven Images*. To this I Answer, God loses no part of his Honour, by giving obedience to this precept, but improves it rather; For he that sayes, *My glory will I not give to another*, said also, *They that honour me, I will honour*. The *honour* we give unto our brethren, returns upon our selves with advantage: For in giving *honour* to another,

ther, I testifie my obedience, proclaim my humility, give evidence of my Brotherly love and amity : I fulfill the Law of my God my self, and become a President to others ; and God is as much honoured in giving *honour* to our *brethren*, as in giving *tribute* to our *Prince* : Honour to whom honour, tribute to whom tribute ; he that calls for one, calls for both. The *shekel* of *Caiphas* was as sacred, as the *tribute* of *Tiberius*. Honour is made up of praise and glory, and we are said to praise men, when in our customary expressions we make an *honourable* mention of them, their Names, Vertues, and Titles, for Vertues sake. Rom. 13.7.

Glory is but a high estimation of good men in our minds, & a singular reverence in our very thoughts, though there were no words at all, because we see that in them, which is an ornament to piety, an embellishment to Religion and Christianity : Now out of this praise and glory, *honour* is made up, and made out : The inward esteem which lies in Opinion, and the outward respect which lies in Expression : The one is rooted in the mind, the other in the mouth ; and so in very deed *honour* comes to be a Testification of our good Opinion, and great Valuation : Now the Fruit that grows upon this Tree is this, **That all kind and loving Christians, should prebent one another, and prefer one another in Honour.** The Gospel of God does not take away civility, but establish it. It does not put on an affront upon order, but ratifie and confirm it. The Church of God is not a Den of rude Cyclops, or unmannerly Quakers, and Levellers, and Anabaptists,

baptists, but an Assembly of loving, civil, orderly and well-govern'd people and persons.

They know how to receive *honour*, and how to give it; to prefer others before themselves, to give them the right hand of Fellowship, not striving with *Diotrephes* for preheminance, nor with *Zebedee's* children, for untimely promotion: Not pleasing themselves with flattering Titles, like them in *Job*, which is oftentimes the Givers folly, and the Receivers pride. Here the spirits of the Prophets are subject to the Prophets: We seek not our selves, but make it our business to obey and observe this and all other Divine precepts of this nature, *In honour preferring one another.*

This is the Doctrine of our Church, and this is the Custome of our Assemblies, *In honour preferring one another.* If there be any other Conventions of people, that preach contrary to this Doctrine, or practise contrary to this Custome; They are but **Assemblies of Rebels against the Lord**; such as the Prophet *Jeremy* speaketh of: Say, of all such, as the gracious Patriarch said of his ungracious sons, *my soul, come not thou within their secret; mine Honour, be not thou united to their Assembly.*

It were to be wish't, That they that please themselves with their **unpleasing corruptions**, and **uncivil and unmannerly carriage**, would but conform themselves to Scripture Precepts, Patterns, and Precedents: **By their looks** you may know them, the very **shew of their countenances** witness against them, and the whole Church throughout the world must needs condemn them of *singularity* and *more*
sity;

sity; if they but look upon the deportment of God's servants of old, who, when they look't upon themselves, and spake of themselves, they did it with all humility, both of spirit and speech.

Abraham is but dust and ashes: His Grandchild *Jacob* less than the least of God's mercies: *David* a worm, and no man: *St. Paul*, *Minimus Apostolorum*, The least of the Apostles, and not worthy to be called an Apostle: yet, let these men speak to others, of them, or to them, they do it with terms of distance, with expressions of honour.

Abraham honour'd the sons of *Heth*, with a solemn and formal Oration, for the purchase of his *Mackpela*, *I am a stranger and a sojourner amongst you*. Old *Jacob* keeps at distance with *Pharaoh*, *Few and evil have been the days of thy servants pilgrimage*. King *David* had a high esteem for his brother *Jonatban*, *Wo is me for thee my brother Jonathan*. *St. Luke* titles his *Theophilus*, *Most excellent Theophilus*. *St. Paul* calls *Festus*, *His most noble Festus*: and in his Address to King *Agrippa*, sayes, *I think my self happy, O king Agrippa, to come before thee*. So did *Daniel* of old, and the *Chaldean Astrologers* to *Nebuchadnezzar*, *O King live for ever*. Nor did they lose any ground by giving of honour, for all this while, *Abraham* was known to be a better man, than the sons of *Heth*. *Jacob* was a greater favorite in Heaven, than *Pharaoh*, whom he complemented; and on Earth too, the father of a more numerous posterity; *Who can tell the dust of Jacob, or number out the fourth part of Israel?* King *David* was a man after God's own heart: *Daniel* was a great Pro-

Gen. 16.27.

Gen. 32.10.

Psal. 22. 6.

1 Cor. 15.9.

Gen. 23. 4.

Gen. 47. 9.

2 Sam. ult.

Luke 1. 1.

Acts 26.25.

Acts 26. 2.

Dan. 2. 4.

Num.23.10.

1 Sam.13.14

- 1 Sam. 13. 14. *phet of the most High God. St. Paul was the glorious Standard-bearer of the Gospel of our Lord and Saviour Christ Jesus. A good Christian gains by giving honor, and gets preferment in Heaven, by giving it here on Earth. The very ground of our Saviour's Quarrel with the Pharisees, was, That they were too slow in giving honour to others, and too active, quick, and nimble, in assuming it to themselves: They prided themselves in their Greetings in the*
- Mat. 23. 7. *Market place, and to be called Rabbi, for which he justly reprov'd them, as for a piece of pride that was abhorrent to the Nature of God, who resists that sin, and in order to it, commands this precept,*
- 1 Pet. 5. 5. *and prescribes this rule, In honour to prefer one another.*

If I stood in need to fortifie this Doctrine by reason, One should be, Because in keeping of this latter precept of *honour*, I am safe in keeping that other of *Brotherly love*; for we must needs love intirely, whom we *honour* sincerely. Again, Secondly, By this, a religious man is made more religious, and a devout man more devout.

Immensum gloria calcar habet.

- Scevola.* It was *honour*, that made the Noble *Scevola* so insensible of the scorching flames, — *Ut attonito re-gnat in igne manus*; insomuch that he told King *Porfenna*, who stood amazed at his fortitude, *That his body was vile, in comparison of his honour.* Every vain man is too ready to raise Trophies of *honour*
- P. Emmes. *to themselves, and like Publius Emmes in the Ro-*

man story, Though he be but a little man, to raise for himself a great statue. But the injunction of my Text looks another way, and teacheth us to fly from that shadow, and to place the Wreath and Garland of Honour on other mens Heads, rather than on our own.

Oh! but this is a hard saying, and who can abide it? John 6. 60. Mat. 26 24.

What man or woman of a thousand, can so far deny themselves, as to let another step before them, or sit above them in the Temple of Honour, though they have gone the right way to it, through the Temple of Vertue? But, as hard as it is, it must be learn't; and, for the Manner, Rule, and Form, It is best learn't from the Custome of the Countrey where we live; for all receive not Honour alike, neither do all Countries confer it upon like grounds: Of Old, Learning made men honorable in France; Valour in Spain; Priesthood did it among the Jews, and Romans too, *Accessit titulis Pontificalibus honos*. Merchandize, and Traffick, did it in Tyre, does it in Italy. *Isaiah* sayes of Tyre, Her Merchants were Princes, and her Traffickers were the honorable men of the Earth. Birth, and Descent, does it in these Dominions. And, in the Passages of Scripture, you will not finde it much otherwise: Righteousness, and Mercy, made men honorable in the dayes of Solomon: Valourous and victorious Atchievements did it in the dayes of Deborah: The wife of Lapidoth, she told Barak, the Journey he took, should not be for his honour, for she knew, the honour of the Action would redound to her self.

II. 23. 8.

Prov. 21. 21

Judg. 5.

2 Sa 23. 22, *Benaiah was honorable for his Fortitude : Naaman*
 23. *was honorable for his place, as he was a great Court-*
 2 Kin. 5. 1. *tier in the Court of the King of Syria. The man of*
 1 Sam. 9. 6. *God was honorable for his profession, in the dayes of*
Samuel. And in St. Paul's dayes too, He that la-
 1 Tim. 5. 15. *bours in Word and Doctrine, is worthy of double*
honour. And, as we read of honorable men, so do
 Psal. 45. 9. *we also of honorable women too; Kings daughters*
 Acts 13. 14. *were among thy honorable women. And again, the*
 17. 10. *Jews stirred up many devout and honorable women,*
and many believed in him, and of honorable women
not a few, hearing of the Word, and examining of
what they heard, made them of Berea more Noble,
than those of Thessalonica, &c. It was the
saying of Hannibal, Hostem qui feriet, erit mihi Can-
thaginensis. So let a man be of what Calling he
will, a Prince, a Priest, a Prophet, or a Patriarch,
be he a Patriot of Peace, or a Champion of War:
Be he a Lay-man, or be he a Clergy-man: I, be
they Men, or, be they Women: If they be loving
and courteous, meek, and humble, in giving esteem
and respect to others: They are Persons of Honour,
as it is written, Such honour have all his Saints.

All the stars in the firmament are not of one Ma-
 gnitudes and the most glorious part of it, which we
 call the *Galaxy*, is made up of the least stars. There is
 not a star in the *Galaxy* of the six great Magnitudes
 They that are least, and lowest, in their own eyes
 and esteem, shine brightest in the eyes of God, and
 are of greatest value with him. You cannot all be
 Princes, or Prelates; Nobles, or Counsellors: You
 cannot all be Patriarchs, Rabbies, or Do-
 &c.

Provs. Let me remind you of your own Countrey
Proverb 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Every man cannot be Milar of
BODOWNE.

An Old
Cheshire
Proverb.

But if you be all affable, and courteous; modest,
and humble men, I dare pronounce you all *honora-
ble men*.

But some are more capable of *honour*, than others;
It is due to some persons, more than others; and so
next to Piety, which we owe to our God, there is a
debt of *Honour* due unto our King; *Fear God, Ho-
nour the King*. In the Levitical Law, *Honour* was
due to the *hoary head*, and commanded by him, that
was the *ancient of dayes*. There is a *Conjugal ho-
nour*, due to the Wife, from the Husband, as the
weaker Vessel: An *Oeconomical honour* due to the
Master, from his servant: And, it was but suitable
to the Rules of Religion, and Piety, for *children to
honour their parents*; And, to the Rules of Decen-
cy, to *honour Widows*, that are *Widows indeed*. Thus
as there are several wayes to attain to this *Acquisi-
tion*, and several orders, and degrees of men, and wo-
men, that were capable of it, to whom it was due:

1 Pet. 2. 17.
Lev. 19. 32.
1 Pet. 3. 7.
1 Tim. 6. 1.

So, Thirdly, There were, and are several wayes of
expressing that *honour* we owe, and ought to pay
to our Superiours.

Ex. 20. 12.
1 Tim. 5. 3.

A Prince is *honoured* in his subjects presents, and
prayers, *He shall live, and unto him shall be given of*

Psal. 72. 15.

the Kings of Arabia; Pasingue conceipientur ver
And prayers shall be made for him, sayes Lyra, bo
here in Judea, and there in Arabia.

A Father is *honoured*, in his Childrens respect
and dutifulness.

A Master, in his servants reverence, obedience
and faithfulness: The one, eyes his Masters person
The second, his command; And the third, his be
I Sam 2. 19. *finest.* King Solomon honoured Bathsheba, by risin
up from his Throne, and bowing himself before
her.

It was an *honour* to God's Ordinance in St. Paul
dayes; *to sit with their heads uncovered*, A Du
ty that none will scruple, or bogle at, but such a
Eph. 4. 20. are afraid of giving God too much honour: *such sin*
ners there are, but I see not *such a sinner* in this As
sembly: you have otherwise learned Christ; an
not onely know, but practise your Duty in the
kind; without a Prompter, well knowing, *The*
I Cor. 11. 4. *every man, praying, or prophesying with his head*
Gen. 41. 43. *covered, dishonoureth his head.* When Joseph
was honoured in Egypt, to ride in state, in
the second Chariot of the Kingdom, the people
cryed *Abret*, which signified, That he was the Fa
ther of the Countrey, and, *they bowed their knees be*
fore him. Moses, Job, and Elisha, received Honour,
by having the people to stand before them, to be li
Job 29. 21. *lent, when they spake, and by doing reverence unto*
them.

The Barbarous Islanders of *Malta*, lades St. Paul
Acts 28. 2. and his Company, *with many honours:*
How does that appear? How? in furnishing them
with

with things necessary, and suitable to their present occasion and condition.

Thus you see, There were several wayes to express what *honour* was due to Persons of worth, and eminence, by rising up sometimes, and sometimes by bowing down: sometimes by speaking, and sometimes by silence: sometimes by the Pen, *These things have I written unto thee: sayes St. Luke, Most Excellent Theophilus.* Sometimes by person, *I think my self happy, O king Agrippa, &c.* Sometimes by presents, *They were sons of Belial, that did not present Saul.* And all the presents we make to our superiours, are called *Honoraria*, honours. Lastly, We honour them, by our Prayers for them; *I exhort, therefore, that prayers be made for all, but especially for Kings, and such as are in authority.*

Luke 1. 1.
Acts 26. 2.

1 Sam. 14. 27
2 Kin. 17. 4.

1 Tim. 2. 1.

Still we are bound to recede from our selves, to deny our selves, to depart with our goods, and, *In honour preferring one another.*

Mat. 26. 24.

But, to draw to a conclusion, Let no man precede you in giving precedency; But know for your encouragement, as well as for your Instruction, That he that honours a good man, honours a Great God; in obeying his command, adorns a glorious Gospel, by submitting to the precepts of it, and beautifies his station in Christianity; He becomes a gracious Magazine, a *Gazophilatium* of comfort to himself, and a glorious President of Imitation for others.

Tit. 2. 10.

Now, that this may be done, labour to deny your selves, to go out of your selves, to think better of others, than your selves; and, that that may be done, Propose these, or the like considerations to

H

your

your selves : Though such, and such men, be not better than I in birth, or place, in preferment and endowment : Yet, Why may not this, or that man outstrip me in Duties of piety to my God, of Christian charity to the distressed? Why may not he be as far before me in inward Graces, as I am before him in outward Riches? Why may not he be more fervent in prayer, more lively in hope, more operative in faith? Why may not he have a more liberal hand, and a more merciful heart, more patience to bear a Cross, and more prudence to bridle his anger, more courage to endure a martyrdom, and torment for Christ's sake, than I have? And, as he may have more virtues, so he may have fewer vices : I know the evil of my own wayes, and works, how vile have been my imaginations, how vain my affections, how irregular my conversation, and I know not another, either heart or life : Now, the more virtuous, the more noble : The less sinful, the more honourable : Therefore, knowing my self, and being a stranger to another, I will submit to the conduct of this blessed Apostle, *In honour to prefer one another.*

That is one way.

The second is like unto it.

2.

Inasmuch as God has provided his Wreath, and Garland of *honour*, for the heads of his servants; let them make it their care, to carry and deport themselves worthy of such a favour. It was once below the Majesty of *France*, to revenge the Quarrel of the Duke of *Orleance*; though the same person, yet not in the same place. Let it be below every one of

of us, to do any thing unworthy of this honour, any thing ignoble, base, unjust, or dishonourable, or misbecoming the off-spring of God.

Acts 27.. 8.

This is not to be fetch't out of rich apparel, out of elegant speeches, or sumptuous buildings, as *Herod*, and the King of *Babel* thought; But spiritual honour must be fetch't from spiritual vertue, and grace, in the inner man. *Speak the best words, and do the best actions, that will bring you to honour*, sayes *Agefilaus* King of *Sparta*.

Acts 12. 21.

Dan. 4. 30.

Be as you seem, or, seem as you are, sayes *Socrates*, and that will bring you to honour. : Honour God, and God will honour you, so sayes God himself to *Eli*. *Possess your vessels in holiness, and in honour*, sayes the great Apostle. Lastly, Conform your selves to the Word, and that, like a good *Cassandra*, will prophesie unto you, which of *St. Paul's* distributions will fall to your share, whether *tribulation*, and *anguish*, as to them that do ill, or *glory*, and *honour*, as to them that do well.

Agefilaus,
Socrates.

1 Sam 2. 30.

1 Thes. 9. 4.

Rom. 1. 2, 4.

Psal. 119. 9.

Rom. 2. 9.

St. Paul rested contented with his outward *Pharisaism*, and righteousness, till, by a serious application of himself to this Rule, he thought that to be a merit of death, which he formerly reckoned for a plea of life: *I was alive without the Law, but the Commandement coming, I dyed*. Consult the Word then for *true honour*; otherwise you build upon the tottering quicksands of mutability and change: *It is good to believe*, as the Scripture saith; if you would have a Scripture honour, you must have it in a Scripture way, and by a Scripture warrant; and that

Rom. 7. 9, 10

John. 7. 38.

either silences, or satisfies all Cavils, or Challenge whatsoever.

But, it may be Objected, Many men have good parts, and great places, and are yet profanely, and profoundly scandalous, and dissolute in their Live
 Hof. 9. 9. and Conversations, *Profundè peccaverunt, sicut in diebus Gibeæ*; They have deeply sinned, as in the day of *Gibeæ*: What, must we pay this Tribute of *honour* to them? I confess, when men are so, their inferiours scruple to give them that *honour* their place requires: Yea, they are many times slighted in the hearts of those, whose heads are bare unto them, and, whose knees are bowed before them. But however, the wickedness of man, must not take away the Ordinance of God, *honour* must be given them, for their places, or profession sakes, if not for their persons: The Prophet *Daniel* gave it to *Nebuchadnezzar*, and the Apostle *St. Paul* to his *Noblest*.
 Dan. 4. 19.
 Acts 26. 25.

God gives the Kingdom of Heaven onely to the righteous: But for earthly Kingdoms and *Honour*, He gives them promiscuously to good and bad. *This Sun of Honour shines alike, upon just and unjust.*
 Mat. 5. 45. They are all his Donatives, and who shall tie up the hands of *Jacob*, for disposing of his Blessings.

He that gave the Empire to *Augustus*, a gracious Prince; He gave it to *Nero*, a monster of men; One that was Natures prodigy, and Graces wonder. He that plac'd the scepter in the hand of *Aurelius*, plac'd it also in the hand of *Tiberius*. He that set the Crown Imperial upon the head of *Constantine*, set it also upon the head of *Julian* the Apostate; the

the one a pious Prince, the other an impious, and wretched Miscreant: He that gave the Kingdom of *Israel* and *Judah* to *David*, gave it also to *Jeroboam* the son of *Nebat*, that made *Israel* to sin, yet God would have respect given to these men. In short, God commands it, Princes expect it, good subjects will perform it, both for *Honour*, and *Conscience* sake.

This Doctrine, and this Practice, makes both against *Turk*, and *Pope*, who have stiled, and do stile themselves *Gods upon Earth*, without any Superiour, preferring no man before themselves; I, advancing themselves above all that is called God.

Conclusion.

1

This falls like balls, or bars of iron, upon the rude and unmannerly *Donatists*, *Quakers*, *Levellers*, who would be left to themselves, in this point of giving *honour* to their Superiours; like *Cesar*, they admit not of a Superiour; and, like *Pompey*, they disdain a Rival.

2

At this Bar, we might arraign the *Anabaptist*, *Brownist*, and other *Libertines*, that deny all Canons, and Constitutions, that establish *Honour*, or *Order*; whereas, when the States of the Kingdom are arranged into several Ranks, they are called *Ordines regni*, The Orders of the Kingdom, and *Order* is an apt disposition of things, equal, and unequal; and, the God that we serve, is a *God of Order*, and hath so disposed of all things, that perfection, and permanence flow from thence; and, both the beauty, and the safety of the *Universe*, consists in *Order* and *Method*. One thing yielding to another, is a comely subordination. Now, where brotherly

3

Judg. 5. 20.

love, and affection, is rooted in the heart, all Ostentation, Pride, and superstitiousness will vanish, and then, and not till then, shall we learn this Lesson, *In honour to prefer one another.* And thus I have compassed a world of matter, in compassing both these *Hemispheres of Love and Honour*, I end where I began, *Be kindly affectioned one to another, in honour preferring one another.*

I have now a word or two, that more particularly concerns you all, *My good Friends, and Countrymen*, in reference to our present Meeting, and I have done.

There is scarce any City, or Countrey, in His Majesties Dominions, that hath more *Badges of honour*, or is more fam'd and renown'd in History, than the City of CHESTER, and the Count Palatine thereof, called CHESTER, the Land of your, and my Nativity.

1 For the City, it is famous for its *Antiquity*, it being first founded, as Chronologers report, by *Samthes*, the son of *Japhet*, the Third son of *Noah*, at first called *Samothea*.

2 It is no less renowned for its *piety*, *The Christian Faith* being planted here, by *Lucius* King of the *Britains*, within One hundred and fourty years after Christ. By him was Founded the Church of *S. Peter*, within the Walls, and *S. John without*. This last upon a Vow made, That, where ever he found a *White Hinde*, he would there build a Church: And there, it seems, like *Spanus* the *Plebeian* in *Plutarch* he found a *White Hinde*; and his *Statue*, with

White Hinde, are to be seen, if my Author fail me not, to this Day.

It is eminent for its *Royalty*; Many of the Kings, in, and of *England*, have stept from the *Earldom of CHESTER*, to the *Throne of England*: and it is yet one of the *Royal Titles* of the King of *Englands* Eldest Son, after *Prince of Wales*, and *Duke of Cornwall*, to be called, *Earl of CHESTER*.

It hath been extolled for its *Chivalry*, being anciently called, *The City of Legions*: Here *Cæsar* plac'd his Cohorts, Troops, and Legions, when he intended to subdue this Kingdom of *Ireland*. Here King *Edgar*, after his Conquest of *Eight Kings*, whereof *Macon King of Man* was one, was rowed in his Barge upon the River *Dee*, himself being the *Royal Steersman*.

For its *Government*: The Kings of *Mercia* kept here their Court, and Parliament, in the time of the *Heptarchy*.

For her *Castle*, *Walls*, *Towers*, and *Bulwarks*, which, to this Day, carry no small Remainder of the *Roman* Magnificence, and still hath One Tower, that is called, *Julius Cæsar's Tower*. In the time of the *Roman Wars*, this City kept the *Welchmen* in subjection, and was therefore built with *Roves*, not so much to shelter the Citizens from Rain, as to preserve them from the inroads, and incursions of their Enemies.

It is still adorn'd with *Nine*, or *Ten Churches*, of ancient, but decent Form of Building, with the *Episcopal See*, Governed by a *Mayor*, *Two Sheriffs*, and *24 Companies*.

Dan. 11. 41

Num. 13. 14

And now, if you will look over the *Walls* of this City, to the utmost *Corners* and *Confines* of the Countrey, which, without danger of an *Hyperbole*, I may call a *Land of Ornament*, it being filled with great and unusual variety of *ancient*, and *renowned families*, both *before*, and *since* the Conquest. It is a *Land flowing with milk and honey*, out of whose abundance, *Navies*, and *Armies* are yearly supplied; and *other Cities* and *Countries* yearly furnished.

Lastly, it hath been anciently famous for its *Inhabitants*, they having the honour in several *Chronicles*, to be called, **The Chief of men.** But,

————— *Quæ non ferimus ipsi,*
Vix ea nostra voco. —————

To close up all then; *As you are of this Countrey*, carry your selves so then, as you may inherit the *Love, Honour, and Esteem* of any of your *Renowned Ancestors*.

Alexander once said to a great Captain of his own Name, *Recordare Nominis Alexandri.* Remember the name of *Alexander*, say nothing, do nothing misbecoming one of that *City*, one of that *County*, or one of this *Society*.

But methinks *Cynthius aurem vellet*, I hear some whisper, If *Chester* be so famous a *City*, and *Cheshire* so famous and fertile a *Countrey*, What makes so great a *Colony*, or *Society* of that *Countreymen* here in this *Kingdom*?

If I may be permitted to answer for my self, without any thought of *Prophanation*, or *Presumption*,

I may say with my Saviour, *Nemo Propheta in Patria sua*. A Prophet is not without Honour, but in his own Countrey; And that great Prophet which the Lord our God did raise, did not alwayes sojourn, or abide at *Bethlehem* where he was born; He was Educated at *Nazareth*, liv'd at *Capernaum*, fled into *Egypt*, went from thence to *Galilee* to be Circumcised, to *Jordan* to be Baptized, to the *Wildernefs* to be Tempted, to *Pontius Pilate* to be Condemned, to the *Bands* of *Souldiers* to be Scourged, to *Golgotha* to be Crucified, *Mat. 27. 2. Mark. 15. 16. Mat. 27. 33.*

Luke 4. 24.
Mat. 13. 57.
Mark 6. 4.
Acts 3. 32.
7. 37.
Micah 5. 7.
Mat. 2. 23.
Luke 4. 23.
Mat. 2. 14.
Luke 1. 59.
Mark 1. 5.
Mark 1. 5.
Luke 4. 1.
Acts 17. 26.

And as for you *my worthy Countrey men*, I have an answer ready for you all in the words of *St. Paul*, to his renowned *Athenians*. *God that hath wade of one blood all mankind, hath set to all men the bounds of their habitation*; and the same God that hath called *us* hither, hath called *some hundreds, some thousands* of other Countreys, Nations, People and Languages, to supply *ours*, and other mens rooms.

To conclude, If with the Daughter of *Pharaoh*, you be called to forget your Kindred, and your Fathers house; To leave your own Countrey, Never leave till you have so ordered your Conversation, that you do nothing that may detract from the Honour of your own Countrey, and every thing that may further you in obtaining a better Countrey, and a better City, whose builder and maker is God. Such a place as is not lyable to concussions, and shakings, to turnings, or overturnings; Let us all look for a City that hath Foundations, and carry our selves

Psal. 45. 10.
Psal. 50. 23.

Heb. 11. 16.
Heb. 11. 10.
Ezek. 21. 27.
Heb 11. 10.

Rev. 3. 12. as *Citizens*, and *Dwellers* of the New *Jerusalem* ; and till we come there, let us live *soberly*, *godly*, and *righteously* here ; Being *kindly affectioned* one to another, with *Brotherly love*, in *honour* preferring one another.

Finis hujus Concionis.

Rev. 3. 12. as *Citizens*, and *Denizens* of the *New Jerusalem* ; and till we come there, let us live *soberly*, *godly*, and *righteously* here ; Being *kindly affectioned* one to another, with *Brotherly love*, in *honour* preferring one another.

Finis hujus Concionis.

and
and
no.
no.



The STEWARDS for the
Managing of this our CHESHIRE
Meeting,

were { *Will: Billington.*
 { *Mr.*
 { *Henry Ashton.*

